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## Internationalism and Foreign Missions

By

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• A QUARTERLY •

## FOREWORD

As the year 1921 opens, the outstanding question of world concern is as to the attitude of the United States towards an international alliance for maintaining just and peaceful relations. Fundamentally the issue is not as to "the League" or "a League;" it is as to whether this country is willing to join in any pact that entails obligations as well as advantages; whether it will yield anything, as the other nations have done, in the forming of such an alliance; whether it will "play the game" or will continue to preserve its isolation, and insist on entire independence of action.

The following article sets forth one of the chief springs of international mindedness in America, relates the development of that spirit in the growth of the foreign missionary enterprise and sounds a call to the Christian forces of this country to join with those of other lands in support of their common missionary task, as the surest way of advancing the brotherhood of nations and the peace of the world.

While a political "League of Nations," struggling toward full attainment, waits upon America's action, a missionary League of Nations is in the remaking that calls for America's loyal devotion. This highway for our God among the nations offers a path of fellowship in purpose, service and hope.

W. E. S.

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# Internationalism and Foreign Missions

BY SECRETARY WILLIAM E. STRONG

## THE INTERNATIONAL MIND

The keynote of President Nicholas Murray Butler's opening address as presiding officer at the Lake Mohonk Conference on International Arbitration, on May 15, 1912, was struck in these words: "We must bring to the consideration of public business in its international aspects what I may call the international mind." The speaker then described this international mind as "regarding the several nations of the civilized world as friendly and co-operating equals in aiding the progress of civilization, in developing commerce and industry, and in spreading enlightenment and culture throughout the world." The first requisite for the international mind, he affirmed, is to learn to measure other people and other civilizations than our own from their own point of view and from their own standard rather than by our own; and this international mind President Butler declared, facing his auditors, "the American people needs as much as any people ever needed."

If that were true in 1912 it is not less true and it is far more obvious in 1921; for while the phrase, "the

international mind," was so novel when Dr. Butler used it that he felt compelled to define and explain it, it is now so common that everyone who follows the current magazines and reviews is quite sure to come upon it in covering the issues of any one month. The phrase and the idea are familiar to thoughtful observers of the world's movement. The summons to develop this international mind and to exercise it is everywhere heard.

Still it is true that the challenge and the support of the challenge are nowhere more needed today than in this America of ours. If Dr. Butler's address were timely eight years ago, it is no less pertinent or urgent now. Note, for example, this paragraph from his words:—"If we are to take the place which many of us have fondly hoped America would take at the very forefront of the movement for the establishment of the world's peace based upon even-handed justice, we must first learn to rule our tongues and to turn deaf ears to those who from time to time endeavor to lead us away from the path of international rectitude and international honor by false cries of a pseudo patriotism." These words were spoken in 1912, but how scorchingly they rebuke tempers and tendencies which are at work among us today, when even our foremost statesmen are willing to stand up and affirm that we are not internationalists but nationalists; when under the guise of an appeal to patriotism they pander to the natural selfishness of men by urging that this country has enough to do to take care of itself, that it must avoid all entangling alliances or possibility of surrendering aught of its pre-



rogatives or sovereignty in order to help at all in spreading peace and good will throughout the world.

### ITS SPRING IN FOREIGN MISSIONS

Accepting Dr. Butler's assertion that this country needs the international mind as much as any people ever needed it, and recognizing that by reason of our location and our history we of the United States are likely to be the most insular and self-centered of any of the great countries of the world, it is to be remarked that foreign missions are largely responsible for the development of whatever international mind the United States now possesses. In so far as that phrase indicates a consideration of other parts of the world and concern for their welfare, we owe such sympathetic and eager outlook principally to our foreign missionary enterprise. Exploration, commerce, travel, politics have done much to bring to the knowledge and the interest of this Western Hemisphere all foreign lands. They have opened up to us in many cases far-off portions of the world of which otherwise we had not heard. But foreign missions also have no inconsiderable share in exploration and investigation; and what is more, missions have taught us to care for those people with whom we have become acquainted.

We may owe to Commodore Perry the opening, in 1854, of the door into the Empire of Japan; but it is due to a little company meeting nearly thirty years before in the home of William Ropes of Brookline to pray for the conversion of the world, that Japan was taken upon the heart

of America. For when the attention of that company was called to a Japanese basket which was one of the ornaments of the room in which they met, it was suggested that their gifts and their prayers should be directed towards this far-off land which had not before entered into America's concern.

It is to similar groups of Americans, from the time of the Williamstown Haystack down to our own day, groups that were at first derided or opposed even by the churches to which they belonged and by their neighbors and friends, who counted them almost as fanatics, but which gradually won their way into the acceptance of their churches, at length into the recognition of the people at large, and finally into some appreciation of the worth and power of the enterprise to which they were committed; it is to this growing and strengthening foreign missionary purpose of the United States that the country owes in large measure whatever it now has of international mindedness.

To be sure, by such strict definition of the term as President Butler gives, which limits it to civilized nations contemplating co-operation as equals in the effort to develop the world's fullest prosperity and best life, it must be admitted that these foreign missionary founders and supporters at the first hardly had that idea of the lands toward which their eyes were set. They lumped these peoples together as heathen, and thought of them chiefly as lost souls; it was their utter and desperate need of help that made the appeal. Little thought was given to any contribution which those lands might make to the helping

of this land or of other civilized or Christian countries; it was the pure purpose of giving, with no expectation of receiving that inspired the foreign missionary enterprise at the first. As acquaintance and understanding have grown there has gradually come to the supporters of this enterprise a sense of values inherent in these civilizations of the East which may contribute to the general upbuilding of the world; moreover, a broader sense of the message and mission of the Christian gospel has enlarged the scope of the missionary undertaking; the purpose of the missions has widened to include the redeeming of those civilizations and the qualifying of them for a larger and better life. But from the beginning the outstanding characteristic of the missionary spirit was at least sympathy for these other lands, a concern for their welfare, which was something far beyond commercial enterprise or the curiosity of the explorer and the traveler. There was involved in the faith of the Fatherhood of God, which underlay this Christian outreaching spirit, a sense of the potential worth of men of all races and religions as other children of God,—or at least as capable of becoming children of God, which was all that was at first allowed—that contained in itself the germ of that international mind which anticipates the recognition of international equalities and co-operation.

The American missionaries have ever been, as a class, the best interpreters of this country to the peoples far away to whom they have gone; they have revealed its most altruistic spirit and its highest regard for the wel-

fare of all; its desire for fair play and a full chance for racial development and opportunity. On the other hand, these same missionaries as a class, have ever been the most sympathetic and appreciative interpreters of those lands to which they have gone to this land from which they went. On furlough visits to this country they have spread abroad a worthier idea of the spirit and aims that characterize the more forward looking elements in their adopted countries, and have corrected, to a degree beyond reckoning, the false notions that have been circulated from sources of ignorance or prejudice. One thinks of such men, to mention only those who have passed on, as De Forest of Japan, Ament of China, John P. Jones of India and H. N. Barnum of Turkey. These men and others like them, too numerous to be named in detail, have corrected many harmful and unjust impressions, have stimulated regard and trust; more than any other class of people they have helped to bind America to the rest of the world and to further a genuine international spirit.

#### ITS INFLUENCE IN THE WORLD WAR

As another evidence of how greatly this country is indebted for such international mindedness as it possesses today to the foreign missionary enterprise, it should be added that the devotion of the American people to the undertakings of the great war was influenced, consciously or unconsciously, by its missionary history. What had been heard in church, taught in Sunday School, accepted



and practised in a multitude of Christian homes, with regard to the obligation of this land, favored with its Christian heritage, to give of its abundance for the life and welfare of the world was quite directly applied by a host of our young men to the summons that came to them to go forth to service in the war. And behind the devotion of countless men and women who gave of their substance and of every energy to aid this country's part in the war was the same inwrought idea; not in all cases consciously to be sure, but even without definite sense of this motive, the missionary propaganda that had been going on for generations in this country instilling the call of Christ for the stronger to serve the weaker and for those who have freely received to freely give, and even the general implication of the great commission, which had become a familiar saying among all Christian people, "Go ye into all the world and preach the Gospel to every creature," was felt to have bearing upon such secular and political mottoes as, "Make the world safe for democracy."

It was not true of all the American troops or of all the American people that this idealism, this sense of a crusade in the name and in the spirit of Christ was dominant; but it is undeniable that it was the force which moved many of our best and most eager-hearted youth and that it touched with its spirit the more commonplace and sordid responses to the appeal of the war. However we now regard those war years as we look back upon them, whether with chagrin at having fallen short, or shamefacedness that we ever responded to so

fanciful an idea, yet there is no doubt that it moved us then, and it was due to the influence of America's foreign missionary spirit.

#### FOREIGN MISSIONS' DEVELOPMENT OF INTERNATIONALISM

Another and more direct contribution to internationalism has been made by foreign missions through the co-operation which has come to pass in the conduct of foreign missionary work. It was in 1912 that President Butler set forth the call to the international mind and pled that no country had more need of it than the United States. Two years before that time was held the epochal Edinburgh Conference, which indeed did not originate, but which revealed and wonderfully increased the movement of uniting the foreign mission boards of Protestant Christendom in the effort to view together and to develop together their common enterprise. Co-operation in surveys, in the marking out of policies, in union enterprises such as schools, hospitals, etc., was bringing into acquaintance and a sense of comradeship missionary forces of the United States, England and the Continent. To a degree, quite unknown in this country, such combinations were being effected. Universities of commanding size and importance in China were established through partnerships formed in England and America. Theological Seminaries also were so organized. At Canton eight mission boards united in support of a theological school, the Church Missionary Society of England and the New Zealand Presbyterian Mission being two of the

number. A similar school in South Africa was jointly maintained for a while by the American Board and the United Free Church Mission till for practical reasons but through no break in the sense of fellowship it was discontinued.

Co-operative endeavors of one sort and another were starting on practically every mission field; the movement thereto was going forward with astonishing rapidity; each success prompted a fresh adventure. Largely under the stimulus of this Edinburgh Conference the missionary societies of Europe and America, in several of which national organizations had already been formed or projected, were welded into an international union, while on the mission fields continuation committees of the Edinburgh Conference began to unite all the Protestant Christian forces at work in the land, of whatever country or church they might be.

#### THE RUPTURE OF THE WAR

The war inevitably broke down this alliance. National hostilities wrought distrust and alienation. It proved impossible to hold the organization together in any active way during the rupture of the war. But it is to be noted that this missionary tie held stronger than any other during these divisive years; it parted more slowly and regretfully. Personal friendships were not altogether lost. Deep and sincere sorrow of heart was felt on both sides over what was lost, and there was a keen sense of the injury being done thereby to the whole church in its fulfilment of its Master's great command.

## THE MOVE TO RECOVER

It is not surprising then that with the ending of the war came the impulse to re-establish this missionary fellowship. In pursuance of that impulse and after careful feeling out of the temper of these various missionary bodies, was held in the neighborhood of Geneva, in the little village of Crans, last June an International Missionary Conference. It was a quiet affair; little heralded, informal, and in part voluntary in its organization; but bringing together representatives of more than a dozen different countries and perhaps a hundred foreign mission boards which are maintaining Protestant foreign missionary work in the world. Forty or more men thus gathered sat together through the sessions of a week, in which the missionary situation of the world after the war was frankly faced. The new adjustments that were necessitated were considered and the possibility of uniting again for the furtherance of the Gospel through the world was contemplated, and such preliminary steps as were possible were taken to bring about that union which all desire. Other agencies to be sure, are at work to this end. On the same steamship on which the American representatives voyaged to Geneva went a much larger body of American business men to attend a convention in Paris, called to consider the establishment of an International Chamber of Commerce. The Christian Church in its missionary enterprise is not the only factor in the endeavor to develop internationalism; but the meeting at Crans, though small and inconspicuous, is to be recognized as the expression

of a sincere hope on the part of the representatives of an immense force in this world of ours,—the force of the Christian Church facing its world task.

It was a delicate and tense situation around the Conference table in Crans; with men of England and France and Belgium and Germany, of the United States and Canada, of the Scandinavian countries, of almost all northern Europe, facing one another and discussing together the difficult questions of the hour. By common consent the past was left untouched. It would have been impossible to agree concerning it. Nothing could be gained but prolonged discussion by endeavoring to harmonize views about it. But here was the world left after the war; peoples and lands remaining, who must take up their life and reorganize and go forward. No element in all these lands it was felt was better prepared or more hopefully constituted to lead the way in a new alliance of the lands where Christianity is accepted than the Christian forces engaged in the foreign missionary adventure. Throughout the sessions of this Conference it was evident that all had a very sincere and deep concern for the progress and welfare of that missionary enterprise. They were all like minded at least in that matter; felt themselves to be facing a tremendous hour, big with new difficulties and big also with new opportunities.

### THE CHALLENGE OF THE DIFFICULTIES

Day after day, session after session, this company of men intent on their task looked over the mission fields of



the world, moving from one to the other, patiently taking count of stock as to how this or that field was left after the war. Some fresh and menacing conditions were revealed, prompting a common anxiety.

One of these new conditions is the aggressive spirit of nationalism manifest now in all lands of the East as well as of the West, and which with its elements of unquestioned value contains some forces of evil. The disposition to assert and develop a national spirit promoted by the war is a real gain to many peoples, especially in the Far East. But that disposition may easily be pressed too far and to the injury of the world's life. Its bearing on the missionary enterprise appears in the impulse born of the suspicions and enmities of the war, to limit all missionary work to nationals; to exclude, for instance, from India all missionaries from alien nations, of which the United States is one; to make the men and women of a ruling country the only messengers of Christianity within its domain. This procedure, while it may seem reasonable and safe from a political standpoint would inevitably result in cramping Christianity into national forms; would reduce it from a universal and supranational religion, overrunning barriers of race and cult, to another of the separative forces of the world. This tendency of the times could not be viewed but with alarm by these students of the world as a whole, and with a deepened sense of the need of getting together for a united promotion of Christianity as a factor of supreme importance for the unity of the world.

Another disturbing sign of the times coming out in the survey of the mission fields is the growing concern of governments as to education. Here too, are elements of both good and ill. It is certainly cheering to note the enlarging sense of the nations, and particularly of the Oriental nations, as to the importance of education; its relation to good citizenship, its service to the state in national welfare and development. All must rejoice in the advances that are being made in this field; in the move to compulsory education in Ceylon and in parts of India, in more liberal appropriations and more intelligent plans for public instruction in all lands of the East.

But anxiety was stirred among these leaders of worldwide missionary effort over the increased tendency of governments to assume that education is altogether the state's province and must be not only controlled but conducted by the state alone. Such a position has been openly advocated by an eminent representative of Japan, who declares flatly that religion is the concern of the church, education of the state, and that the church should not attempt to meddle with education. The United States is familiar with secular education; is adjusted thereto; believes firmly in the separation of church and state in this field also. But it has never ventured to disallow private schools or to forbid, on voluntary support, the maintenance under suitable regulations of schools where religion was the animating force in the conduct of the instruction. Moreover, secular education in a land pervaded by the Christian atmosphere, supported by the inheritance of

Christian ideals and standards, and buttressed by a multitude of Christian homes with their quiet influence, is quite a different matter from the introduction of Western learning and the adoption of Western forms of education in lands without a Christian atmosphere, and with only the weakened sanctions of outgrown faiths to supply moral foundations and safeguards. It was clear that in the face of this subtle opposition to educational missions and their sincere effort to train patriotic and serviceable citizens in the various lands where they are operative there was need that the missionary forces get together for a just yet tactful pressure of their claim for a fair chance to make their contribution to the world's advance.

These and other reasons of a practical sort were recognized at this Conference as calling for a united understanding, agreement and support on the part of all the great missionary agencies of the world. Unless we are to have Christianity more and more trimmed to become in several lands a merely national religion, unless we are to have the drawing of the boundaries for the Kingdom of God's advance and the sphere of its influence by political powers, it is high time that we regarded not simply each one his own things but each also the things of others. It is time not only that the missionary societies of one country as of these United States, should get together in council and in a measure of co-operation, but that the missionary countries of the world should come together for the strengthening and promotion of all.

## THE PROBLEM OF GERMAN MISSIONS

A new problem created by the war which caused most pressing concern was the exclusion from several of the great mission fields of missionaries from enemy or neutral countries; the actual deportation of many of them; in other cases their internment; in all cases the interruption, in some the disruption of work that had been built up slowly and with labor and sacrifice. Germany had before the war approximately 2,500 missionaries, men and women, located in mission fields all over the world. Practically all of them were cut off from their work by the exigencies of war times. They were banished from India and the Pacific Islands, interned in parts of Africa, and for a time interrupted in their labors in China. In many of these fields they are still forbidden to return or to resume labor. The reasons for this severe treatment are understood and must be accepted; although it is admitted by those most conversant with the situations that the great majority of the German missionaries as also of those of neutral countries, who were similarly treated, were entirely loyal in act, word and purpose, to the countries where they were at work.

The hardships and injury wrought by this stern and sweeping war measure were made painfully clear to the company at Crans. The suffering of innocent men and women, driven from their homes and work or cut off from supplies and left empty handed and idle, was but the least of the trouble. The work itself had been interrupted; in many cases was likely to be destroyed. One

German mission in India had become autonomous and with neighborly sympathy and counsel from another nearby mission was reported to be maintaining itself well. In some cases other mission boards had temporarily loaned workers or extended their own efforts to care for bereft fields. But in the greater number of cases missionary work was stopped altogether or was languishing for lack of any adequate provision for its conduct. It was quite impossible for mission boards, themselves understaffed in these same lands, to provide substitutes for those who had been excluded. So tremendous a depletion of the missionary forces of the world, amounting almost to one-eighth of its number, could not occur without heavy and irreconcilable loss. It was a staggering blow to foreign missions.

This was the immediate and most pressing problem that the Conference at Crans had to face; what could be done to reduce or to heal the injury that had befallen the foreign mission work of the world through war time hostilities.

It was recognized that no sudden or rapid restoration could be anticipated; that mission urgency could not override governmental caution; that time and tact would be required to work a change of attitude toward the return of German and other deported missionaries to their fields. There was no disposition that mission boards should combine in the effort to force a change in political policy.

Yet there was hearty agreement that the present condition could not be accepted as a permanent settlement; that were intolerable. A way must at length be found



to restore these Christian forces to participation in the missionary work. Meanwhile whatever could be done to ease the situation should be cordially attempted.

One practical way in which help may be rendered makes direct appeal to the generosity and the Christian temper of American mission boards and their supporters. In the great land of China it appeared there was no unwillingness to allow German missionaries to resume their task. The difficulty there is financial, in that 'with the dropping of the value of the mark, which has fallen in exchange from about twenty-two cents to one and one-half cents, equivalent to our dollar's dropping to four cents, German Mission Boards, whose treasuries are well supplied with funds in their coin current, are confronted by such a loss in exchange as makes it practically impossible for them at present to use their funds. It would be virtually throwing away their marks to try to send them out when so depreciated in value. The suffering of these missionaries left stranded and practically unsupported in China is pitiful; the interruption and threat of dissolution of their work is grievous. The appeal therefore comes that British and American Mission Boards, and particularly the American Societies, which though burdened have been less burdened than the British during these war years, should encourage gifts which would be regarded as loans on the basis of funds which German Societies will deposit for this purpose; these gifts to tide over this missionary work in China until, with the recovery of the mark, it is possible for the German Societies to use their accumulated

funds and the stream of gifts that will continue coming in from their own people without such unwarrantable loss. Here is a definite and a very urgent appeal for approximately \$180,000 which is now being put before the mission boards of America. Several of these Boards have already responded, so far mostly, those of Lutheran or Reformed affiliation. About half the sum, or \$96,000 is already secured. Other Boards including the American Board are being asked to join in the sanction and solicitation of gifts for the purpose.

Concern for these German missionaries and their work, it is to be noted, by no means implies any approval of Germany's course in the war or even any condoning of that course. It leaves the war record out of account and fixes attention solely on the present missionary situation and the way out. Here is this host of devoted and experienced missionaries; here is the missionary work established at heavy cost and now disintegrating for lack of workers or support. The call is not primarily to help Germans, but the faltering work; the motive is not directly to relieve German distress but to save the day for the Kingdom of God and its coming in the world. Moreover, in the degree to which Germany is helped, it is a move to serve the best and most promising element of her people, to help the Christian forces to rally, to support the interests that reach beyond national ambitions and flow out in generous and Christian purpose towards mission lands. What better or more hopeful way is there to bring Germany back into the sisterhood of nations with right spirit

and purpose than to reinforce her most unselfish and humble-hearted people who are seeking only to take their part in winning this world to Christ.

### MISSIONS THE BEST PROMOTER OF INTERNATIONALISM

In the frank and intimate association of those June days at Crans it came to be seen that the best place to undertake the uniting of this broken and hostile world was in the field of a common endeavor to spread Christianity through that world; to take whatever of Christian vision, purpose and power could anywhere be found and to join with it; to build upon that; to reach out from that; to seek thereby to overcome those national antipathies and grasping ambitions which have cursed mankind. The cause which lifts men up from their baser, meaner selves and puts into them a self-denying and outreaching spirit of service, which leads them to view the world with Christ's eyes and long to make men everywhere His followers is surely the cause which makes for world welfare and world peace.

This was the outcome of the summer's Conference: a conviction, which through proper channels is to be reported to all the mission boards of the United States, England and the Continent, that it is time for the mission force to draw together in a simple but real union, which is not so much of form and organization as of spirit and purpose; the disposition to find the fellowship which there is in the furtherance of the Gospel and to cement and develop this fellowship in ways of real serviceableness.

Proposals are on foot looking to the formation of such a representative fellowship, the first assembly of which may occur in these United States in 1921. It is not only a call to united self-protection and support; it is also a call to internationalism, from which it were a shame that we should shrink back because of the enmities of the war, or of those racial antagonisms which are natural and inborn but which are not Christian and do not make for peace and good-will.

If politically this nation seems to be slipping back into narrowness and selfishness; if popular interest has been lost in plans for binding us in with other countries; if the old reactionary spirit of "America for America" is tending to make us little Americans instead of great, may the Church of Christ under the aegis of its missionary enterprise rise up and declare that it will stand for the largest brotherhood possible in this world, the brotherhood of the disciples of Christ, of the children of God, seeking to bring in the Kingdom of God among men. Here is the real and enduring internationalism, whose spirit the modern missionary enterprise instilled into this country and in whose support and spread foreign missions are now called again to lead the way.





# Year Book of Missions for 1921

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